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V.—A HAGIOLOGIC MANUSCRIPT IN THE PHILADELPHIA LIBRARY.

Somewhat more than a century ago three Greek manuscripts were presented to the Library Company of Philadelphia by Henry Coxe, Esquire, of England. They are preserved in the Ridgway Branch of the Company's Library. One is a large early cursive, on vellum, containing a number of Chrysostom's Homilies. The titles and many Scripture passages are written in uncials. Another, on parchment, contains a large portion of the Lexicon of Zonaras. The third, which is the subject of this communication, is written on paper, dates probably from the fourteenth or the fifteenth century, and contains a collection of hagiologic material such as was read in monastic oratories on saints' days.

It consists at present of 130 leaves, leaf 39 being torn away, except a small corner at the top; each leaf $10\frac{1}{2} \times 7\frac{1}{2}$ inches in dimension; and is bound in half-leather with marbled paper sides. The margins appear to have been not cut down, but are worn away so much as to have lost, either in whole or in part, many marginal numbers. Many of the leaves had to be mounted on a slip for binding, and thus many more marginal numerals, with rubricated initials, have been lost. Many of these initials (but no numerals) have been supplied in red by a hand which shows that the binding was done while the MS was in Greek hands. The lettering on the back, however, was doubtless put on in England or Ireland, for it reads "MSS. Greek Commentary." The number of the MS in the Library is 1141. I believe it has never been examined before since it came into the Library Company's possession. A note in later Greek script at the top of the first page reads *κτῆμα τῆς σεβαστῆς μονῆς . . .*, the name of the monastery being undecipherable, except that it ends in *-αρίου*. The writing occupies a space about 8×6 inches in dimension on each page, usually 30 lines, but sometimes only 29. The writing is a cursive, a little coarse, hung from the lines, with a quite moderate amount of ligatures and *compendia scribendi*, but very few of the ligatures are complicated. The principal chapters and sections of the MS commence with ornamental red initials in the margin. Smaller divisions have smaller initials in the text. It is an easy cursive to

read, though it abounds in *iotalisms*, often exchanges \omicron and ω , is not very precise in its breathings and accents, sometimes replaces υ by β , and actually now and then exchanges μ and β . (This last exchange is actual, and not a mistake from the well-known similarity of the forms of these two letters in certain kinds of cursive.) *Iota* subscript rarely occurs, except where supplied by a later hand. The contents of the MS show that two leaves are now missing at the beginning and one at the end of the MS. The contents are as follows:

1. (Fol. 1-66b.) A recension of the *Historia Lausiaca* of Palladius, Bishop of Helenopolis in Cappadocia, differing considerably from those in print. It commences, as the MS now is, with the word *ἐξαρπασθέντων* in the last sentence of the Proëmium, and, after the end of this sentence, inserts a table of contents of the *Historia* which fills $4\frac{1}{3}$ pages, containing a little more than 170 items or titles. For nearly eighty of these titles the table corresponds with the text of the *Historia* given in the MS (but as there are slips in the numbering of both table and text it is hard here to be exact), but for the rest of the table its items diverge from the matter of the text. Also, this remainder of the table corresponds, as to most of its items, with the matter in the latter part of the *Historia* as given in Migne's *Patrologia Graeca*, Vol. XXXIV, but not in the same order. The table, therefore, is in a measure independent of the rest of the MS, and was not compiled specially for it. It represents some recension of the *Historia* different from both the MS and the printed editions.

After the table of contents follow the two letters of Palladius to Lausus which give the name to the *Historia*; but the first one has no title, and the second has the title which in Migne is applied to the first: *ἀντίγραφον ἐπιστολῆς γραφῇ λαύσῳ πρεποσίτῳ παρὰ παλλαδίου ἐπισκόπου*.

On fol. 6a begins the *Historia* proper, coinciding with the table of contents, and pretty well with the recension in Migne (though with many transpositions in the latter portion), for about 112 of its sections, or 76 chapters of Migne (the sections in the text of the MS, as well as the items in the table of contents, are generally less extensive than the chapters in Migne); but for the rest of the *Historia* the MS has different recensions of portions of its own preceding matter, together with matter found in the Appendix ad Palladium as given in Vol. LXV of Migne, and other matter coincident with portions of the *Acta Macarii*, the *Paradisus Patrum*,

etc. Some of the matters, as the visit of the Abbot Macarius to the paradise made by Jannes and Jambres, I feel sure have never been printed. It would seem that the scribe or compiler of the MS passed ignorantly or insensibly into other matter akin to the *Historia*. The colophon at the end reads: ἕως ᾧδε ἡ κατ' αἴγυπτον μοναχῶν ἱστορία; and this latter title is one of those usually applied to the *Paradisus Patrum*, while the *Historia*, which dates A. D. 420, is an account of the journey of Palladius among the churches and monasteries of Egypt, of the wonderful things he saw, and of the wonderful stories he heard, while there. It may be further mentioned, in this connection, that much of the following matter of the MS consists of narratives or chapters introduced as if by a traveller relating his adventures. Also, that the marginal numbering of the text of the MS ceases with the number 73; at which point, furthermore, begins the breaking up of the correspondence in *order*, or sequence, between the matter of the MS and that of Migne. At only one other place in the MS *Historia* are numbers supplied, and those are at the seven days which ended Palladius's journey in Egypt.

I shall elsewhere publish the coincidences and divergences of the matter of the MS with that in Migne, and therefore omit here the necessary tables.

2. (Fol. 66*b*.) After an ornament extending across the page in red, black and green, begins, with an elaborate and elegant red initial, the βίος τοῦ ἀββᾶ παύλου θηβαίου; followed (on fol. 70*a*), apparently as part of the same general matter, by a chapter περὶ ταξέωτου; and then (fol. 71*b*) by another, less closely connected, περὶ φιλεντόλου ὀλυμπίου. This section I do not thus far find in print, though most likely it is to be found in the *Eccl. Graec. Monumenta* of Cotelierius. It ends with fol. 72*a*.

3. On fol. 72*b*, after an ornament in red and black, and with a large red initial, begins διηγήματα καὶ νοουθεσίας ὁσίων πατέρων περὶ κατανύξεως. This is one of the collections of Apophthegmata or Gerontika so common in monastic MSS, of which probably no two are alike. It consists of about a hundred items, varying from a narrative of several pages to a saying of two or three lines. I have not thought it worth while to attempt to identify them all in print, but I came upon more than half of them while searching for other matters. A few of them seem to me to be not extant in print. As with other portions of the MS, many of these Gerontika are of a different recension, or attributed to a different father from those in print. Details I shall publish elsewhere.

4. On fol. 94*a*, after the close of the last division, and another ornament in red and black extending across the page, begins the treatise *περὶ ἀββᾶ μακαρίου πολιτικοῦ*, which is the commencement of another collection of Gerontika, containing about forty sayings and narratives, which are usually longer than those in the preceding collection. (It may not be superfluous to state here that the name Gerontika comes from the phrase *εἶπεν γέρον*, and others similar, with which so many of the stories or sayings commence. The Greek title is usually either *γεροντικά*, *βιβλος γεροντική*, or *βιβλίον γεροντικόν*.) Many of these in the second collection I have identified. They, with those of the first collection, are to be looked for in the Appendix ad Palladium, the Acta Macarii, the Apophthegmata, etc., in Vols. XXXIV and LXV of Migne. Some of them, however, are so remote as in the Pratum Spirituale of Joannes Moschus, to be consulted in Migne, Vol. LXXXVII 3.

5. After the conclusion of the last, on fol. 106*d*, occurs: *τοῦ ἐν ἀγίοις πατράσι ἡμῶν ἀθανασίου πατριάρχου ἀλεξανδρείας σύγγραμμα διδασκαλίας εἰς πάντας τοὺς μονάζοντας καὶ πάντα εὐσεβῆ χριστιανόν*. It is the same treatise with that in Migne XXVIII 4, Coll. 835, 836, though there called *σύνταγμα*. Its chief coincidence with the *Διδαχὴ τῶν ἐβ' Ἀποστόλων* is in the MS clearly marked as a *quotation*, though whether directly from the *Διδαχὴ* or not I do not propose here to discuss. The words run thus: *ἀξιὸν σε αὐτὸν εὐτρέπιζε προβεβλημένος, ἀγαπητέ, ταῦτα φυλάττειν ἀγωνίζοντα μετὰ τοῦ * κύριον τὸν θεόν σου ἀγαπήσεις ἐξ ὅλης καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ τὸν πλησίον σου ὡς σεαυτὸν * οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ πορνεύσεις, οὐ παιδοφθορήσεις, οὐ φαρμακεύσεις, οὐ διχοστατήσεις * ἀπέχου πνικτοῦ καὶ εἰδωλωθύτου καὶ αἵματος*.

6. On fol. 109*a* ends the foregoing, and, after another ornament of red and black, begins *τὰ τῶν προφῆτων ὀνόματα, καὶ πόθεν ἦσαν, καὶ ποῦ κεῖνται*. This, though having many agreements with the printed recensions, appears to be inedited. It has a form and style of recension intermediate between the two given in Migne, Vol. XLIII; the one, Coll. 415-418, reprinted from Petavius, who took it from two Coislin MSS of the tenth century, and the other, Col. 393 sq., reprinted from Tischendorf. The order of the prophets is the following: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Amos, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Zechariah the father of John the Baptist, Elijah the Tishbite, Elisha, Selom and Eli, and Nathan. The MS makes Selom a confusion of Samuel with Ahijah the Selonite, who prophesied to Jeroboam. In Migne, I believe, the name of Selom

refers to the latter only. This treatise is attributed to Epiphanius of Tyre.

7. On fol. 113^b, after the conclusion of the last division above, and an ornament, begins a treatise entitled *σύγγραμμα ἐκκλησιαστικὸν περὶ τῶν ὁ μαθητῶν τοῦ κυρίου · δωροθέου ἐπισκόπου τύρου, ἀρχαίου ἀνδρὸς πνευματοφόρου, καὶ μάρτυρος γεγονότος ἐν τῷ καιρῷ λυκινίου καὶ κωνσταντίνου τῶν βασιλέων· περὶ τῶν ἐβδομήκοντα μαθητῶν*. The opening paragraph expands the attribution of this treatise to Dorotheus, stating that it was translated from the Latin of Dorotheus, and adding various particulars; all of which, as in the following treatises attributed in the MS to Dorotheus, are consistent with the usual supposition that the recension or compilation from the Greek, Latin, and Hebrew literary remains of Dorotheus was made by Procopius, Bishop of Tyre. This composition in the MS is almost exactly the same with that in Migne, Vol. XCII, Coll. 1060–65, though with some transpositions, and, in general, a better text. Among the blunders in the text of Migne may be mentioned one which is almost self-correcting, viz. the substitution of *Βαῤῥαββᾶς* (*sic*) for *Βαρνάβας*. The MS has the right reading. The Seventy are numbered in the margin of the MS.

8. On fol. 115^b, after the end of the last treatise, and an ornament, is a composition likewise attributed to Dorotheus originally, but stated to have been compiled from his literary remains, the truth of which is vouched for by John, Bishop of Jerusalem. It consists of two portions—one on the martyrdoms of a number of the Seventy, and other persecutions under Licinius and Constantine; and another (beginning on fol. 17^b) on the (Twelve) Apostles. It is substantially that in Migne, Vol. XCII, Coll. 1065 (last paragraph)–1073. Thus Sections 7 and 8 are together in Migne, but in an order the reverse of that of the MS. In the MS the paragraphs treating of the several Apostles are numbered in the margin from 1 to 12.

9. The last treatise in the MS is the *βίος καὶ πολιτεία τῆς ὁσίας μαρίας τῆς αἰγυπτίας, τῆς κατὰ τὴν ἔρημον ὁσίως ἀσκησάσης, συγγραφῆς παρὰ τοῦ ἐν ἁγίοις σοφρονίου ἀρχιεπισκόπου ἱεροσολύμων· λεχθεὶς τῇ ἑ τοῦ μεγάλου κανόνος*. It begins on fol. 119^a, after an ornament, and breaks off at the end of the MS in the middle of the word *ξύλα[ριον]*, just so near the end that scarcely a page and a half more would have been needed to finish it. Except the variant readings, it is identical with that in Migne, Vol. LXXXVII, Col. 3697 sq., breaking off in Col. 3724. The date of this composition, if its reputed authorship is the real one, is A. D. 629–38.

It remains only to be said that, throughout, the variant readings of the MS are many, and that many of them are great improvements on the printed texts. It is evident that this MS has never been consulted by an editor of a printed text; and equally evident that it should not be neglected in case any of the texts are reprinted. I have not felt willing, however, to swell the bulk of this notice by citing examples of various readings; the less so as I hope that some student or scholar of more leisure may collate it thoroughly.

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